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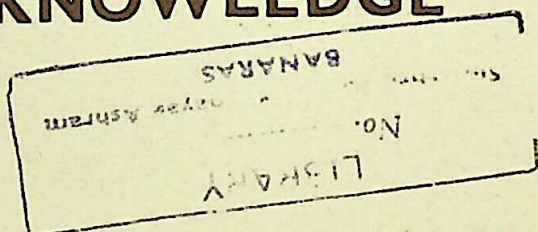
April, 1964

PRESENTED

GITA : AN OUTLINE
[V]

9/239

KRISHNA- KNOWLEDGE



T. L. VASWANI

EAST AND WEST SERIES

[Monthly]

An Interpreter of the Life of the Spirit

9/239

KRISHNA-KNOWLEDGE

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The "East and West Series" seeks to spread the message of the saints and sages, the prophets and *rishis* of Humanity. They have appeared in all ages. They have sanctified both East and West.

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Write to :—

The Manager, "East and West Series,"

10 Connaught Road, Poona-1, (India).

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MESSAGES AND BLESSINGS

This restless, nervous world needs the message of truth and peace. The volumes in the *East and West Series* are read with great interest. They always bring new and deep thoughts. Thank you for spreading the message of true Humanity.

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Dutch Nurse working with Dr. Albert Schweitzer,
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The "Series" is a wonderful chain of precious gems.

Each number of the "Series" helps me to grow in the power of right thinking. And I get much peace by reading Sri T. L. Vaswani's writings.

(Miss) Asha Goswami
Poona

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I was glad of the copy with Dadaji's picture: it makes me feel more acquainted. Am also so glad of the copies pertaining to the Gita.

I am a student of "the Infinite Way" promoted by Joel Goldsmith, whose teaching is much the same as Dadaji's.

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May Dadaji be blessed with the best of health that he may continue, for many years, to serve humanity by keeping his torch of wisdom aglow! We all need it to dispel the darkness of ignorance.

M. Jayanand
Poona

Printed by P. H. Ramchandani at Lokasangraha Press, 1786, Sadashiv Peth, Poona-2, and published by him from Gita Publishing House, 10 Connaught Road, Poona-1.

Editor and Owner : J. P. VASWANI

This issue : 50 nP. or 1s. or 20 cents

9/299

FOREWORD

This is number 5 of the series named, *Gita : an Outline*. This number is a summary-survey of chapters VII and VIII of the Blessed Lord's Song,—the Gita.

The seventh chapter is called the *Gnana Vignana Yoga* or the Path of Wisdom and Realisation. In this chapter we touch the summit of "knowledge,"—Krishna-knowledge,—having known which nothing more remains to be known in this world.

Among thousands of human beings,—saith the Lord to Arjuna,—scarcely one strives for perfection, and scarcely one knows Me in truth.

This knowledge is "wisdom." Knowledge becomes "realisation" when we see the Eternal on the plane of manifestation. This Krishna-knowledge comes when the *jignasu* (seeker) becomes an initiate.

The Imperishable Supreme Being is called *Brahman*. He who, when at the time of death, thinks of Krishna alone, goes forth to attain unto His Being. Concentrating his *prana* on Krishna and uttering Om, he attains the Supreme Goal, and he hath no re-birth.

A word or two seem to be necessary to interpret the Gita's doctrine of renunciation of action.

Who is the true renouncer, *sanyasin*? Know him, says Krishna, to be the true renouncer who has neither longing nor aversion. He is free from the pairs of opposites : he is liberated from bondage. The true *sanyasin* performs actions with body, mind and heart, abandoning all desires. In Gita's *sanyasa*, there is a blend of detachment with love and compassion. As Kabir says:—

In his heart

*Is the two-fold current
Of compassion and detachment,
Like the mingling
Of the Ganges and the Jamuna.*

A *sanyasin* of this type beholds the Lord in the thief, the sinner, the beggar-maid, the orphan and the widow.

A rich Russian woman walking, one day, sees a prisoner clad in rags. Seeing his face, she bows low before him and empties her purse into his hands. Once more she bows to him, then departs. Did she have a vision of the Lord in the poor, starving, suffering prisoner?

The Gita reveals Krishna as a Universal Mind. So was Socrates in Greece. So was Goethe in Germany. The universities of our day have missed the universal values and are no better than technical colleges. In Krishna we see activity blended with solitude.

Kabir, the Master, sings the very heart of the Gita's doctrine in thrilling songs:—

*Lamps burn in every home.
Thy Lord is within thee!
Why climb the palm tree to seek Him?
The telling of beads is naught to Him!
Look within to meet thy Lord!
Look within, and behold the Beautiful One!
But thou must pay the price for the vision of the Beautiful!*

In another song, Kabir has the following words:—

*Where does thou seek Me?
Lo ! I am beside thee !
Neither in temple nor in mosque am I :
Neither in Ka'aba nor in Kailash !
I am not in outer rites and ceremonies.
I am by thee, with thee, within thee !*

T. L. VASWANI

CHAPTER VII

THE CYCLE OF MANIFESTATION

[1]

Chapter VII is called *gnana-vignana yoga*.

What is the difference between *gnana* and *vignana*?

To know the essence (*latva*) of *Nirguna Nirakara Parmatman* is *gnana*; to know the *leela* of *Saguna Sakara* is *vignana*.

The *Nirguna Parmatman* is named *Brahman* (to be distinguished from *Brahma*,—a god). The *Saguna* is named *Bhagwan*. Knowledge of *Brahman* is *gnana* : knowledge of *Bhagwan's swarupa* and *prabhava* (power) is *vignana*.

Bhagwan is manifested God. Krishna claims to be He. Knowledge (*gnana*) becomes "realisation" when we see the Eternal (*Brahman*) on the plane of manifestation.

In Chapter VII, then, we read of *Brahman* and of *Bhagwan* and of the four types of persons (*adhikaris*) who worship Him.

This Krishna-knowledge comes when the *jignasu* (the seeker) becomes an initiate. "With this knowledge of Krishna there is nothing more here needeth to be known" [VII. 2]. This Krishna-knowledge is All-knowledge. It is the knowledge of the divine centre of Arjuna, and, indeed, of all mankind : it is infinite divine knowledge.

Not Arjuna alone, but all mankind may attain this knowledge,—the Krishna-knowledge,—if they will but resolve to tread the path that leadeth unto the perfect life. It is the end of man's *karma*. Alas! men walk their way of ease and comfort, but do not tread the path that leadeth unto the perfect life.

Among thousands of men, scarce one striveth for perfection : and among those so striving, scarce one cometh

to the knowledge of Me as I am,—scarce one knoweth Me in essence. [VII. 3]

He knoweth who, giving up attachment to *jagat* (the world), takes refuge in Krishna, is devoted to Him with *manah* (mind) and *buddhi* (intuition) and ever dwells in thought and action on Him. But rare is such a man.

Men do not realise the value of *manukh-dehi* (human birth). One is born a man to practise the *sadhanas* (spiritual disciplines) for attaining to the Eternal. Even the *devas* (gods) have not the opportunities, as have men, to grow in purity and self-control. For the twain demand conquest of the flesh : and the *devas* have no flesh, no *sthula sarira*. Human beings have flesh : but many, alas! have not *shraddha*, *bhakti* in the Lord, nor fellowship with a *sat-purukha* (an advanced soul). Many succumb to egoism, desire and *sanga dvesha* (influence of environment).

[2]

Krishna proceeds to tell about Himself “as He is.”

Krishna’s nature (*prakriti*) is two-fold : there is His “inferior” *prakriti* and there is His “higher” *prakriti*.

(1) Inferior *prakriti* is *apara prakriti* (matter). It is *jad prakriti*. It is the *kshetra* (the field) : it is *avyakta* (unmanifest subtle body) of *Brahman* : it is *maya* with its three *gunas*. It has eight divisions :—

(i) 5 natural units :—earth, water, air, fire and ether (*akasa, kham*) : they are *pancha tanmatras*, *sukshama pancha mahabhutas* :

and (ii) 3 others :—mind (*manah*), reason (*buddhi*), and ego (*ahankara*). These are the three divisions of *antah-karan*.

These eight elements are all perishable. The *prakriti* of every man has these eight divisions,—all perishable.

(2) Higher or superior *prakriti* is *para prakriti*, *daivi prakriti*, shining *prakriti*, *chaitana prakriti*. It is the *jiva*, life force. It is *kshetragna*. It is the life (*jiva*) of all *bhutas* (beings). It unifies. It upholds (*dharyahe*) the world. Without *chaitana* (consciousness), the world would not be! It is the basis and sustainer of the universe. It is the "breath" of beings. It is the "womb of all creatures" (*yonini bhutani*). It is the "string," the "thread" (*sutra*) on which all the "precious gems" of manifested existence hang.

All this is threaded on Me, as rows of pearls on a string
(*sutra manigana iva*). [VII. 7]

[3]

All things and all beings have come out of God. Without Him there is nothing. *Maya* is the "Mother," Krishna is the "Father" of manifestation. "I am the Father who lays the seed!"

As the rays of the sun come out of the one sun and are part of the sun, so do all beings and all things come out of the One Lord. All things are rays of God! Each soul is a ray of the Lord. God is the "essence" of all.

The universe moves in cycles. There is the cycle of manifestation (evolution) : there is the cycle of *pralaya* (involution). The cycles and cyclic law are due to the Lord. As clouds are born of the sky and dwell in the sky and vanish in the sky, so are all the worlds born in the Lord : they dwell in the Lord : they disappear in the Lord.

I am the source of the forthgoing of the whole universe and likewise the place of its dissolving (*prabhavah* and *pralayah*). [VII. 6]

Each soul is a ray of God and has its origin in God. Each soul will realise God. One God is in all.

Manifestation begins when the One becomes two,—matter and life,—a body and a soul. Matter, body, is the physical form : the life is the in-dwelling soul. All beings in manifestation are prompted by an in-dwelling soul.

There is evolution and there is involution. The world is like a tree,—an Aswatha Tree. It has growth : it has decay. There are periods of childhood, youth, manhood, and old age in history. There are seasons of spring, summer, autumn and winter.

In winter there is disintegration of customs and morals, of faith and piety, of family and state. And in winter cometh the *Avatara* to renew and re-vitalise the eternal life of religion, the *Sanatana Dharma*.

So it goes on,—until the “day” is over. The universe has “day” and “night.” The “day” is evolution : the “night” is involution. In the “day” there are cultures and civilisations, arts and sciences, kingdoms and conflicts,—the whole procession of history.

After the cycle of evolution comes the cycle of the “night,” involution,—when all things, all institutions enter into *pralaya* (dissolution) : and all men go into it,—all, except *Krishna-bhaktas*, devotees of the Lord. They go to the Abode of the Lord : they are freed from the wheel of birth and death. Except these *bhaktas*, all men and all things go into *pralaya* and then come back into manifestation. So it goes on,—the play of the Lord, His *leela*.

In this play, the *apara prakriti*, (five natural units, “objects,” and three other units, “injects”) and *para-prakriti* (consciousness) have their inter-relations. The support of them all is the Lord. Out of the *apara-prakriti* are the three *gunas*, and out of them are all things. The Lord, too, is the support of the *gunas*, yet is He above them : He transcends them.

But men, alas! are under delusion, and know not Krishna, the Lord. This delusion of men is due to the divine illusion,

maya. It is *daivi maya*, says Krishna. It is not a *sadharana* (ordinary) *maya* like the juggler's trick or the *asura's* magic. It is "My *maya*," says the Lord. "I am the Lord, the *Swami*, *Mayapati*."

Deluded men depend upon their own natural qualities, the three *gunas*, and not upon Krishna. Men are entangled in the "snares of delusion," and so men build up a false ego-personality, a degenerate "self," corrupt and of the flesh. Alas! men forget the Lord who dwells deep in the cavern of the soul. Yet they "who come to Me," come to the Krishna hidden deep in their hearts; "they cross over this *maya* (illusion)." Such men are so few. So many are without spiritual discernment : they embrace the nature of demons (*asuram bhavam*) : they become wicked among men.

The evil-doing (*dushkritinah*), the deluded (*moorah*), the *naradhama*, the *asura*, come not to Me. [VII. 15]

They are overcome by *maya* : it is *dustara* (difficult to cross). There is but one way to cross it,—the way of *sarana bhakti*. The *saranagat bhakta* knows the Lord and surrenders all to the Lord! All he has,—wife, child, wealth, body, mind, fame, etc.,—he, the *bhakta*, brings as his *puja samagri* to the Lord, surrendering to Him all he has and all he is. He claims nothing as his own.

[4]

Four types of *bhaktas* (devotees) there be who come to the Lord. And all the four are *sukritinah*, i. e. are persons of noble deeds (*uttama karma*). In birth after birth, through *janma* after *janma*, have they done noble deeds and so developed good *sanskaras*. They have developed *vishvasa* in the Lord. They have become *bhaktas* of the Lord.

These types of *bhaktas* are :—

(1) -The *artharthi bhaktas*.

They seek success in their undertakings. Maybe, they want possessions, maybe, they want *sukha* in *swarga loka*, happiness in the heaven-world (*devachan*) after death. But they do not stand as supplicants at the world's door. They worship the Lord for success. They look up to Him to grant them success. They have *shradha* in Him, faith in Him. They will not ask the world for anything. They seek Krishna for success in their undertakings.

A classical illustration is Dhruva. He is a prince. His father is Uttanapada,—Manu's son. But this king has married two wives, Suniti and Surichi. Dhruva is born of Suniti. Uttama is born of Surichi. When Dhruva is playing with his father, Surichi rebukes Dhruva, saying :—“Dhruva! nothing will avail thee! If thou wilt inherit the throne, go and pray to the Lord!”

Dhruva returns weeping to his mother, Suniti, and she tells him :—“What Surichi tells you is true : go and pray to *Hari* (the Lord).”

Without waiting for another word, Dhruva makes straight for the forest, Madhuvana, near the Jamuna bank. On the way, he meets the Rishi Narada. This great Rishi gives Dhruva the *mantra* :—“*Om Namō Bhagavate Vasudevaya*.”

Dhruva repeats this *mantra* in the dark forest, again and again. He repeats the *mantra*, casting out all fear of serpents and wild animals and all fear of solitude. And there comes to him a vision of the Lord, and in the vision comes to Dhruva an assurance that he will get the kingdom (*artha*) he wants, and that he must return to his mother's house.

Dhruva returns. In the meantime, his father is out to a forest a-hunting and on the way meets Narada. Narada informs the king that Dhruva has had a vision of the Lord and is returning home. The king meets Dhruva on the way. He descends from his elephant to greet Dhruva, then

lifts Dhruva on the elephant's back. The king brings Dhruva to the palace in procession, and the city rejoices that Dhruva has returned. Dhruva is nominated the king's successor to the throne.

(2) The *artah bhaktas*.

They are the afflicted. They seek the Lord's protection in distress.

A classic illustration is Draupadi. She was the daughter of king Drupada. She was gifted with strange, mystic beauty : and she recognised Sri Krishna as the Lord and was his devotee.

When Dushasana, under orders of Duryodhana, seizes her and tries to remove her *sari* and so make her naked in an open assembly, she lifts up her heart to Krishna. She cries to him in affliction :—"Govinda! Keshava! O thou who can destroy all affliction, save me! O Mahayogi! I have taken refuge at thy feet. Come to my help! Guard me in this hour of my deep distress!"

And Krishna hears the *bhakta's* cry. Krishna leaves his seat and walks, bare-foot, to the assembly. Krishna shows *vastra-leela*. Dushasana removes one piece of cloth, but finds another covering Draupadi. He removes the second cloth, but finds a third is there already! So is veil after veil removed, but Draupadi is under protection. One cloth after another is removed in endless succession,—until Dushasana falls down tired, exhausted! Draupadi's honour is saved. Krishna becomes the guardian of his *bhakta*.

(3) The *jignasu bhaktas*.

Who is a *jignasu*? A seeker after Light. A *jignasu* has no craving for money or pleasure. A *jignasu* is more than a scholar. A *jignasu bhakta* is a Truth-seeker. He prays to the Lord for illumination. He wants to know the *tatva* (essence) of life, the *tatva* of the *Paramatman*.

In ancient India there were bands of *jignasus* : they

travelled, far and wide, in search of a *guru*, one who could speak to them of the *tatva*, the essence of the universe. And they lived simple lives, pure lives : and they prayed to the Lord for illumination.

A classic illustration is Udhava. In a rich family was Udhava born. And when he learnt that Krishna was soon to leave this world, Udhava said to Krishna :—"Let me go, too. Let thy servant depart!"

"Your time is not yet! You must stay here for sometime yet, to spread my message!"

And Udhava was so simple, so pure, so humble : he bowed to the dust of the feet of the *gopis*. In him was the humility of a *jignasu bhakta*.

(4) The *gnani bhaktas*, the wise ones.

What is *gnana*? *Gnana* is God-realisation. The *gnani bhakta* sees the One Lord in all objects, in all creatures, in all countries, in all races, in all scriptures, in all prophets and saints. He is absorbed in *eka-bhakti*, in devotion to the Lord. He forgets the world : he forgets his body : he forgets desires : he forgets his "ego." He is God-illuminated, God-absorbed!

A classic illustration is the boy,—Prahlada. He is the son of the king of *daityas*, Hiranyakashipu.

The king says :—"I am the Lord : let all worship me ! Let none worship Hari !"

But the boy, Prahlada, is a *Haribhakta*. Prahlada says :—"Father ! Hari (the Lord) is Real : and Him I worship !"

"Where is thy Hari, boy ?" asks the infuriated king.

And Prahlada says :—"Father ! I see Hari before me, behind me, above me, around me ! Hari is everywhere !"

The king orders that Prahlada be flung in the midst of serpents. But they harm him not ! He sees the Lord in them.

The boy is, then, seized and thrown in front of an ele-

phant. But the elephant refuses to trample upon Prahlada ! He sees the Lord in the elephant.

He is thrown down from the heights. He touches the earth unharmed ! He sees the Lord in every spot.

He is flung into the sea. The sea waves refuse to drown him ! He sees the play of the Lord in the rise and fall of sea waves !

He is thrown into the flames. They would not burn him. In them, too, he beholds his shining Lord !

Prahlada is a *gnani bhakta*. He has cast out all fear. He sees the Lord in all !

To a *gnani bhakta*, then, the world is a vision of God. He, the Lord, is, to the *gnani bhakta*, the essence (*tatva*) of water: the sapidity, *rasa*, of water is God ! What a sacred world ! When you drink water, you drink in the Lord ! And the *tatva* of the sun and the moon is God : He shineth in them ! And He is the essence of the Vedas, the Om of the scriptures. He is the *shabda* (Word) of ether. The manhood of men is He. And earth's pure fragrance is He : the earth is holy ! And He shineth in fire, and He is the Life of all that lives, and He is the *tapasya* of the *yogi*, and He is the *buddhi* of the wise. And he is the strength of the strong, and He is the *tejas* (splendour) of all things that radiant be. Vasudeva is all ! The Lord is Life and Light and Love ! *Ecce Deus* ! Behold, the world is a vesture of the Lord !

[5]

Of the four classes of *bhaktas*,—(1) *artharthi bhaktas*, (2) *artah bhaktas*, (3) *jignasu bhaktas* and (4) *gnani bhaktas*,—Sri Krishna singles out the fourth as the best.

I am beloved of the *gnani bhakta*, and he is beloved of Me.

[VII. 17]

(a) For the other three are swayed by desire and the attraction of objects : but the *gnani bhakta* is possessed of spiritual knowledge, wisdom, *gnana*.

Wisdom or *gnana* is emancipation from the immediate, the particular. In *gnana*, (1) you escape from sensation; (2) you rise above logic, above movement, mechanism, form, above intellection; and (3) you rise to recognition of the ultimate Essence and significance of the universe. And in the presence of the Essence you sit in silence,—seeing nothing but God. He is the Essence, *swarupa*, of all that is.

(b) The *gnani* knows that all things are out of the three *gunas* of *apara prakriti*, and he knows that God is the Support (*param adhara*) of all *gunas* and things. But the *gnani* knows, too, that God is above the three *gunas*. He transcends all things : for things are finite, perishable, *anitya*, not *sthira*, and the Lord does not need them. They are not in the Lord always : the Lord is not in them always : they vanish! But the Lord is established in His Glory ! The Lord is immanent, yet transcendent. He is in the perishable things but *nirlepa* (detached). Clouds do not dwell in ether always : the clouds go, but ether still exists. So things come and go : they are passing. But the Lord shineth for ever in His Glory !

Beloved of the Lord is the *gnani bhakta* : but the Lord does not discard the other three classes of *bhaktas*. "Noble are all these," says Sri Krishna; "but the *gnani* is My *Swarupa*." [VII. 18]. The *gnani bhakta* and the Lord are *Tukta atma*. God looks at him : he looks at God ! The twain abide together for ever.

Such a *gnani*, the *talva gnani*, is called *Mahatma*. And a *Mahatma*, Sri Krishna says, is difficult to find. A *Mahatma* is the product of a long evolution. He is the ripe fruit of many births. Doing *yagna*, *tapas*, *dana* and *satsang*, through a series of births, by a collective *karma* of concentration and

service (*seva*), he purifies his *antah karan*, his inner consciousness. And, one day, he becomes a *Mahatma*, a *tatva-gnani*. He is not scattered. His heart is not in multiplicity. He is one in understanding and will with the Lord.

Sri Krishna acknowledges the value of the other three types as well. It is no sin to seek Krishna for (i) earthly objects; (ii) alleviation of suffering, and (iii) acquisition of knowledge. These three classes, indeed, include many of those who give deep *bhakti* to the Lord.

But in these three types "wisdom is rent away by desires (*kama*)," and these persons go to the "gods"! It is true that to such people, too, it is the Lord who gives the faith (*shradha*) with which they worship their "gods," and the Lord decrees the benefits derived from the worship of the "gods." But these benefits, rewards, or fruits are temporary. For the worlds of the "gods," too, are perishable. Even *Brahmaloka* passes into *pralaya* : the very "gods" go ! And they who enter the region of the "gods" are sure to return to re-birth.

But *gnanis*, being devoted to the Lord, "come unto Me," —says Krishna [VII. 19]. Not many such : and they come to Krishna ! One recalls the saying of Jesus :—"Strait is the gate and narrow the path, and few there be that find it."

[6]

Krishna is *avyakta* (Invisible to the material world). And those who are devoid of *buddhi* (intuition) know not Krishna, his supreme nature (*paramabhavam*), which is imperishable. Krishna is of Eternal Being, but the world is deluded, and identifies Krishna with a visible, perishable form. This delusion is due to the influence of *yoga maya* (creation illusion).

The world knoweth not Krishna : yet Krishna knoweth the beings that are past and present and to come. Are they not all emanations of Him ? Is He not the Invisible Life in all ? But the world knoweth not Krishna as Deathless ! The world is deluded by *dwandas* (pairs of opposites), deluded by the influence of attraction and repulsion (*ichcha dvesha*).

Those devoid of *buddhi* identify Me,—the Unmanifest,—with a visible form. They know not My Supreme Nature which is imperishable.

Enveloped by *yoga-maya*, this deluded world seeth not My Light.

I know the beings that are past, that are present, and that are to come, O Arjuna ! But the world knoweth Me not !

By the delusion of *dwandas*, due to attraction and repulsion, O Arjuna, the world walketh deluded !

[VII. 24-27]

Krishna-knowers are so few, so very few.

They are men of pure deeds, freed from sin.

They are released from the *dwandas*, pairs of opposites.

They take refuge in Me (*mamashritya*).

These blessed ones know

(1) *Brahman*, the Eternal ;

(2) Self-knowledge, the Higher Self (*Adhyatman*);

(3) all action (*karma*).

They, also, know Krishna as the knowledge of the elements (*Adhibhuta*), as that of the Shining Ones (*Adhidaiva*), and as that of the sacrifice (*Adhiyagna*).

These blessed ones are the knowers, the *gnanis*. They truly worship Krishna.

CHAPTER VIII

THE PATH OF LIGHT

[1]

Chapter VII concludes with a reference to the knowers, the *gnanis*, the Krishna-knowers, the wise ones. They conquer death and get *gnana* (wisdom, knowledge).

They know :—(1) *Brahman*;
 (2) *Adhyatman*;
 (3) *Karma*;
 (4) *Adhiyagna*;
 (5) *Adhibhuta*;
 (6) *Adhidaiva*;
 and (7) *Abhyasa yoga*.

These seven terms are explained in Chapter VIII of the Gita.

(1) *Brahman*.

Brahman is *Parama Aksharam*.

Parama is supreme : *aksharam* is indestructible. *Brahman* is *Aksharam* and *Paramam*, the Indestructible and the Supreme, the Undying Ultimate, the One Eternal God.

Brahman is not a neutral "It": *Brahman* is *Sat-Chit-Ananda*, *Sachchidananda* : *Brahman* is *Parmatman*. *Brahman* transcends the Veda and *prakriti*. *Brahman* is beyond matter.

(2) *Adhyatman*.

Where may one meet *Brahman* ? Meet Him within thee ! In the Heart ! He has entered within ! The Self within, seated in the cavity of the heart, in the *jiva*, is called *Adhyatman*, the "Within-God," the In-soul, the Soul of souls.

Brahman is the Cosmic God, the "Father" : the *Adhyatman* is the Within-God, the Indwelling Spirit.

In the heart contrite and lowly, in the mind upright and holy, in the *jivatman*, is His *swabhava*, a ray of His Light. The *Adhyatman* is God's *swarupa*, the God-in-Man, making man a shekina, a temple of the Lord ! Ye are sons of God !

(3) *Karma*.

How cometh He within ? By "emanation," a going forth from God ! Emanation is *karma*,—an energy called *visarga*. Emanation is, also, *tyaga* (renunciation), throwing out !

God renounces Himself ! How ? Through *sankalpa* :—"I shall be many!"

This *adisankalpa* starts a *dhara*, a current, an *akhanda-dhara* : it becomes *karma-dhara*, *akhila karma-dhara*. Out of God goeth forth what causes all life to live.

This *karma* is the law of current, the law of causation and reincarnation. It regulates the successive lives of creatures on the earth (and in other planets), and their courses of action. This *karma* is the Law :—"As you sow, so shall you reap."

Karma is the energy of evolution. *Karma* causes the birth of beings (*bhutas*) and their evolution. *Karma* makes for progress through suffering : for progress is a gradual manifestation of the Higher Self. So is man led on, step by step, to perfection. And perfection is attained through suffering, through sacrifice, *yagna*.

The secret of history is sacrificial lives. And the Inspirer of them all is the Great Spirit of Sacrifice called *Adhiyagna*. Lose life to gain life,—is the teaching of Christ and other Masters.

(4) *Adhiyagna*.

Adhiyagna is the Lord of Sacrifice. His Body is the Cosmic Sacrifice : and from His Sacrifice spring all creatures. The Lord dwelleth in each body, in the *Sarva*, the All ! He dwelleth therein as *Divya Purusha*, as the *Sanatan Avyakta*,

the Eternal Unseen, the Divine Self, the Spirit of Sacrifice !
And all the bodies are the shrines which flame unto Him.

(5) *Adhibhuta*.

Adhibhuta is the *adhipati*,—the Lord,—of *bhutas*, elements, beings, perishable objects. *Ishavasyam idam sarvam*. All that is, is a vesture of the Lord,—says the *Ishopanishad*. Nature is sacred : and the Universe becomes a veritable temple.

(6) *Adhidaiva*.

Adhidaiva is the *Adhipati*—the presiding Power—of the Shining Ones, *Devas*. He is the *Purusha* of the gods, the *Prathama Purusha*. In the *Devas* shineth He. He is the Lord of all the gods. He is the *Hiranyagarbha Purusha*, the Golden *Purusha*. He is the Divine Man, the *Prajapati*, the *Sutra-Atma*, the Great Breath of the Gods, the *Prana Purusha*! The gods are His *angas*, His limbs: He is the Creative Energy,—the Divine Spirit,—of all the Shining Ones !

The Indestructible, the Supreme, is *Brahman*. *Swabhava*, one's own self, the *jivatma*,—the *Atman* dwelling in the *jiva*,—the Indwelling One, is the *Adhyatman*.

The *visarga* (discharge, throwing out), bringing forth beings into existence, is *karma* (energy, action).

All perishable things (*kshara*) are *Adhibhuta*.

The *Purusha* of the gods is *Adhidaiva*.

And Arjuna ! in this body I Myself, as the Inner Witness, am *Adhiyagna* ! [VIII. 3, 4]

[2]

Arjuna's first six questions having been thus answered, Sri Krishna enters upon an answer to Question 7 :—What is the *yoga* which one may practise even in *antakala*,—the hour of death,—and attain the Supreme ?

Arjuna ! he who departeth from the body thinking of Me alone,—saith the Lord,—he cometh forth to Me : he enters into My Being.

For this is the law : what a man looks for at the hour of his death, to that he goes. The soul is fashioned to its like. The thought of a man's last moment determines his destiny after death. A man is transformed to that state (*bhava*) which he bears in mind when casting off his body. He who, at the hour of death, is fixed in meditation on Krishna, on abandoning the body, the "shell," cometh to Krishna after death. But there are other destinations for those who, while quitting the body, think not of Krishna but of other beings, other objects. As a man thinketh in the hour of death, so he becometh after death.

Does he think of earthly objects,—of father, mother, brother, friend, wife, child, wealth, power, honour, gain ? Then he cometh back to this Earth.

Does he think of Heaven and heavenly happiness ? Then he goeth to Heaven.

Does he think only of the Supreme ? Then to the Supreme he goeth after death.

This, then, is the law : whatever be the *bhava*, state, object, being, a god, man, beast, bird, worm, tree, place, land, money, etc., whereof a man constantly thinks, doing its *abhyasa* in daily thoughts and daily life, that *bhava* dominates his consciousness in the hour of his departure. And in that *bhava* is fashioned the picture of his life after death.

He who casting off the body, goeth forth, meditating upon Me alone, at the hour of death, he attaineth to My State (*Madbhavam*) : doubt that not !

Whosoever, O son of Kunti ! abandoneth the body, thinking upon any being (*bhavam*), to that being or object only he goeth, ever absorbed in

its thought, ever to that conformed in nature.

[VIII. 5, 6]

[3]

At the hour of death, a man goes to what he thinketh upon. Such is the law. Therefore, Arjuna,

(1) have Me in thy heart always !

(2) And thinking upon Me only, fight !

(1) "Have Me in thy heart always !"

For this life is uncertain : you never know when death may come ! And if you leave this body in an hour of absorption not in the Lord but in things of the Earth, then, indeed, will your earth-life have been in vain. But if, in the hour of death, your heart and mind are on Me fixed, then surely will you come to Me !

(2) And "thinking upon Me only, fight !"

To Arjuna is the teaching given :—"Fight !" For Arjuna is a *kshatrya* : his *dharma*, *swadharma*, is to fight. The teaching, then, really is :—"And thinking upon Me only, do thy *dharma*, *swadharma*." For by the doing of thy *swadharma*, thy *antah-karan*,—the inner consciousness,—will be purified.

Think of the Lord and do thy duty. Yes,—these two may well be linked together. Does not the rope-dancer think of his feet and, also, of the pole he has to reach ? Does not the motor-driver fix his thought on the steering-wheel and yet carry on conversation with his neighbour in the adjoining seat,—and even survey the road to guard the car against danger and collision ?

Therefore, at all times, think of Me and fight ! With mind (*manas*) and reason, will or heart (*buddhi*) set on Me (infused in Me), thou shalt surely come to Me.

[VIII. 7]

(a) The *yogi's* way of attaining *Saguna Avyakta Divyarupa*,—*Adhiyagna Rupa*,—the *Parama Purusha*; reaching the *Divya Purusha*, *Saguna Parameshvaram*,—through *abhyasa yoga* in *anta-kala* (hour of death) :—

(1) The *yogi* controls the mind, *manas*.

His mind wanders not : with never-wavering will, the *yogi* knows no other God.

(2) He meditates constantly on the *Parama Purusha Divyam*,—the *Purusha*, Supreme, Divine,—the Holiest, Perfect One ! He is *Parama Purusha*, *Adhiyagna*. On Him the *yogi* meditates and meditates,—until he passeth into His *Rupa* : he becomes God-absorbed.

(b) The *yogi* meditates on the *Swarupa* of the *Supreme Purusha*: and the *yogi's* face, in the hour of death, becomes a mirror of God.

Concerning this *Swarupa*, the following may be noted :—

(i) He is *Kavi*, All wise, *Sarvagna*, the All-knowing One, the Omniscient, the Lord of Sage and Singer.

(ii) He is *Puratanam*, the Ancient of Days, the Eternal, Primeval, the *Adi* (Beginning) of all, the Ground of all, *Sanatan*.

(iii) He is the *Swami*, the All-Ruler, *Sarva shaktivan*, the Ordainer of all things.

(iv) He is subtler than the subtle, *Sukshamatama*, the smallest of the small (more subtle than atom).

(v) He is the Supporter, Sustainer of all, the Stay of all the world, the Upholder of all.

(vi) He is of Form beyond comprehension, *achintya rupam*, of Form which passeth mortal knowing, beyond the comprehension of *manas* and *buddhi*.

(vii) Yet is He refulgent as the Sun, bright as the Sun of suns, ever-shining, glowing brighter than the sun's burn-

ing gold, *Shuddha Sachchidananda*.

(viii) Beyond the darkness is He, past all gloom, dispersing all darkness, the darkness of *avidya* or ignorance.

(c) The *yogi*, with mind set fast and fixed in devotion (in truth and faith), draws his life-breath between calm brows. Such a *yogi* dies in happy peace, and in peace he passeth to the *Purusha* Divine. Such a *yogi* comes not into the wheel of birth and death,—except at his will.

He whose mind wavers not, but continuously meditates, he, O Partha ! goeth to the *Param Purusham Divyam*, the Supreme Divine *Purusha*.

He meditates on Him as :—(1) the Omniscient, (2) the Ancient, (3) the All-Ruler, (4) the Minuter than the minute, (5) the Supporter of all, (6) of Form beyond the understanding of mortals, (7) yet refulgent as the Sun, and (8) beyond all darkness.

Such a *yogi*, having steadfast mind and devotion, (*anuraga*), holds his life-breath in the centre, the space between the two eye-brows, and so in the time of forthgoing attains the Supreme Divine *Purusha*. [VIII. 8-10]

[5]

Reaching the *Aksharam Param, Nirguna Parabrahma* :—

The Veda-knowers (*Vedavitt*) speak of *Aksharam*, “Ultimate,” the Indestructible. Into This enter the saints and ascetics, the passion-free : they tread a similiar path and attain *Nirguna Brahman*.

They shut the gates of all the senses (five *gnana-indryas* and five *karma-indryas*),—the media of perception. They draw the senses inward. They do *pratyahara*.

They lock the mind,—desire,—in the heart, the heart's cave, *hridaya kamala* (between *nabhi* and *kantha*).

They centre the life-breath, vital airs, in the head :
they do *dharana*.

They remain steadfast in *yogic* concentration.

And they recite (mentally) the one-syllabled emblem of
Brahman,—*Om*.

They think upon Me in My absolute aspect (*Krishna* as
Brahman).

They, too, abandoning the body, go on the Highest Path
(*Paramam gatim*), the Supreme State (*Nirvana Brahman*).

That which is declared *Aksharam* (Indestructible)
by the Veda-knowers, that which the controlled and
passion-free enter, that which the *brahmacharins*
strive after and practice *brahmacharya* for,—that Path
I will declare to thee, in brief.

All the gates of the body (sense-organs) closed, the
mind fixed in the heart, the life breath fixed in the
head, remaining steadfast in *yogic* concentration,
reciting the one-syllabled “*Om*,”—the *Brahman*
Eternal,—dwelling on Me (in My absolute aspect,
that of *Brahman*), he who goeth forth abandoning
the body, he goeth on the Highest Path (and attains
the Supreme). [VIII. 11-13]

[6]

(1) Is the *yoga* of *Saguna Parameshvaram*—the Supreme
Purusha Divine,—difficult?

Is the *yoga* of *Nirguna Paramatman*,—the *Paramam Gatim*,
Brahma Nirvana,—still more difficult?

Then know the “easy path” (*sulabhah*). Think of Me
with undivided mind, none other gods regarding. Look
ever to Me in faith and love. Be always absorbed in Me!

(2) He who cometh to Me,—attaineth Me,—he be-

comes a *Mahatma*, a Great Soul, a Perfect Man. And attaining Me, he falls not back to birth. He cometh not to this life which is the place of pain (*dukkha alayam*), which ends, being non-eternal (*ashashvatam*). He who attaineth Me takes the Imperishable Way, the way of Blessedness, the Perfect Way (*Param Sidhi*).

(3) For all the worlds, Arjuna! even Brahma's world, come and go. They roll back from death to life and life to death. And this life is unrest : for it is a wheel of birth and death. But he, O Kunti's son, who reacheth Me, he knoweth birth no more. For beyond Time am I. But all the worlds are subject to time and so abide not. They are born : they die : they are born again and back to death they roll. Even heaven,—*Brahma-loka*,—is transient. The very angels and gods are mortal. The worlds will, one day, cease to be. But I, O Prince of India, abide for ever (*Kala-ateeta*).

Arjuna! he who constantly thinketh upon Me with a mind that regadeth none else,—he, the *yogi nitya-yukta* (ever-harmonised, always absorbed in Me),—he easily attaineth Me.

Such perfect men,—great souls, *mahatmas*,—having come to Me, come not again to birth, the place of pain, non-eternal : they have gone to the highest Bliss, the highest Perfection.

Arjuna! all the worlds, beginning with the *Brahma-loka*,—they appear and disappear : they come and go. But he who cometh unto Me, O son of Kunti, he knoweth birth no more. [VIII. 14-16]

[7]

(1) Arjuna! all the worlds, including the world of the gods, come and go, from death to life and life to death,

again and again. For all these spheres are ruled by a cyclic law. It is the law of coming and going, the law of alternate phases. The one phase is named "Brahma's Day" : the other is named "Brahma's Night."

(2) "Brahma's Day" is a thousand *yugas* (ages),— of evolution (*prakash*), manifestation (*vyakta*). Brahma's Night is a thousand *yugas* (ages),—of involution (*pralaya*). To know (from realisation) "Brahma's Day," which is a thousand *yugas*, and "Brahma's Night," which is a thousand *yugas*, is, indeed, to know "Day" and "Night," as God doth know.

When the deep "Night" of Brahma doth darken, all the worlds go into *pralaya*, falling back again into the *avyakta* (unmanifested state,)—the *sukshama prakriti*, *apara prakriti*, the *sukshama sarira* of Brahma,—whence they came. And when the Dawn of Brahma doth break, out of the *avyakta* (the Invisible) are brought anew the worlds into the visible of *prakriti* : and the vast company of living beings and non-living things ariseth to life, and evolution is astir! Again and yet again, are the worlds and beings (including gods) produced, brought into "manifestation," and again and still again, are they "dissolved" at the coming of the "Night" of Brahma!

In Brahma's Day, Brahma awakes from his *sushupti*-state : then appears the *vyakta* out of the *avyakta*. In Brahma's Night, Brahma goes from the state of awakening into the *sushupti* : then the *vyakta* goes into the *avyakta*. It is the state of *pralaya*. All creatures, separated from their *sthula sariras*, go into the *sukshama* state of *prakriti*. *Avyakta*=*sukshama*, *prakriti*=*apara prakriti*. Embodied beings go into *pralaya* and enter into evolution (*prakash*) : for they are under the hold of *prakriti*.

The embodied beings are *vyaktis* : they come into birth, again and again. When the "Night" is over and the "Day"

dawns, they wear the "forms" or "bodies" according to their *gunas* and *karmas* and appear in the stream of evolution. They appear, again and again. There is, thus, no new creation : they enter into the *chakra* of evolution and they pass into *pralaya*, the *sukshama prakriti*, again and again and again.

There is no end to this process of re-birth and re-absorption, until there is the attainment of the Eternal God (*Parameshwara* or *Paramatman*). They enter into this time-process, again and again, for they are subject to the influence of *prakriti*. Helpless are they, being held by *maya*,—each according to the *guna* and *karma* of his *swabhava* or *prakriti*. They enjoy and suffer according to the *gunas* born of *prakriti*. In this process are they for ages on account of *sanga* of *prakriti* (association with matter).

They who know (from realisation) that one Day of Brahma is equal to a thousand *yugas*, *mahayugas* (ages) [one *mahayuga*==4 *yugas*, viz. *Satya (krita)*, *Treta*, *Dwapara*, and *Kali*] and that one Night of Brahma is equal to another thousand *yugas*, *mahayugas*,—they alone know Day and Night. To them is known the truth about time.

From the Unmanifested (*avyakta*, Brahma's subtle body), all the manifested stream forth at the coming of Brahma's Day. And at the coming of his Night, they dissolve, merge, even in that called the Unmanifested (the same *sukshama sarira* of Brahma).

Arjuna! This multitude of beings goeth forth repeatedly, is born again and again, and is dissolved, too, at the coming of Brahma's Night. This is due to ordination, the compulsion of *prakriti*. And again this multitude of beings streams forth, taking shape at dawn of Day.

[VIII. 17-19]

(1) But above this *avyakta* (unmanifested) of *prakriti* (nature), above the *sukshama sarira* of Brahma, another, higher, unmanifest *avyakta* abides,—the Invisible of the Eternal Spirit, the Ultimate,—the Deeper Life Invisible, Eternal (*sanatanah*).

This Life,—the Deeper Life Invisible,—endures when all beings and all things are destroyed, plunged in *pralaya*,—the fated time of cosmic doom! This Life named the Unmanifest (*avyakta*), the Infinite, the Uttermost, is the Final Goal.

This Eternal Unmanifest is the supremely Divine Substance that perisheth never ! This Divine Substance is the *Parama Divya Purusha*, the Supreme Shining Spirit, the *Adhiyagna*. The same is called *Kavi* (Omniscient), *Purana* (the Ancient), the *Parama Purusha*, the *Avyakta Murti*.

The first *avyakta* (of *prakriti*), the *sukshama sarira* of Brahma is matter (*jada*), is destructible. The second *avyakta* is Consciousness (*Chetana*), Indestructible, All-seer and All-knower! The second *avyakta* is the Eternal Lord of all. Even at the time of cosmic *pralaya*, when all things and beings go into the *sukshama sarira* of Brahma (*mulaprakriti*), even then the second *avyakta*, the *Divya Purusha*, the Divine Spirit liveth, established in His Glory!

(2) That Life,—the Deeper Life Invisible,—the *avyakta* of the Divine Spirit,—is Mine : and that Supreme Abode (*akshara, avyakta*) is Mine. It is My Eternal Home, *Parama Dhama, Nitya Dhama, Parama Gati*.

(3) And they who arrive thither,—Krishna's abode,—they return not to this abode of birth and death.

(4) And they arrive by *ananya-bhakti*, by love and faith which wander not. By devotion they come to Me in whom dwell all beings (*antargata sthiti*), and who pervading

all hath spread the Universe in space! By devotion, they come to Me and enter into Perfect Peace.

Verily, there exists a Higher (Life) than this *avyakta*,—another Unmanifest,—the Eternal Divine that, in the destroying of all beings, is not destroyed.

That *avyakta aksharah* is the Highest Path, the Supreme Goal! They who reach it, return not. It is My supreme abode.

He, the Highest *Purusha* (Spirit), O Partha! may be reached by unswerving devotion to Him alone in whom all beings reside and by whom all this,—the universe,—is pervaded. [VIII. 20-22]

[9]

Blessed is he! He goeth on the Path leading to the Abode of *Brahman*. It is the Path of Light, the Path of Liberation. And reaching the Abode of Krishna, none returneth. The very gods attend him on the Path and lead him to *Brahman*.

(i) There is the god *Agni* named "*Archi*" in the Upanishads,—the god "*Agni Jyoti*," the all-effulgent "Fire-God."

(ii) There is the god presiding over day-time (*ahah*).

(iii) There is the god presiding over the "six months of the northern part of the sun" (*shanamasa uttarayanam*).

Beyond this is the *Parama dhama* of the Lord. In this *dhama*, he beholds the *Saguna Parmatma sakshatkar*, and is absorbed in the *swarupa* of *Bhagwan*. This *dhama*, abode, is also named *nitya dhama*, *satya loka*, *parama dhama*, *saketa loka*, *go loka*, *vaikuntha loka*, and *Brahman loka*. This "*Brahman loka*" is not the "*punarvarti Brahma loka*," of the earlier *sloka*, from which the *jiva* returneth to the cycle of births and deaths.

[10]

(1) As distinguished from this Path of Light and Liberation is another Path, of Bondage and Return to re-birth. The first path is the Path of Light and Liberation (*shukla*); the second is the path of Bondage and Return (*krishna*). The first is *devayana*, the second is *pitriyana*. In this path are located the gods presiding over (i) smoke, (ii) night, (iii) the dark fortnight (*krishna-paksha*), and (iv) the six months of the southward course of the sun (*shanamasa dakshinayana*).

In this path travel the *sakami* (acting with a desire for fruit); and they, led by the gods in succession and crossing the *pitriloka*, attain the *chandra loka*,—and get *divya deva sarira*, the lustre of the moon (*chandra*), and enter into Heaven. There they enjoy the fruits of their *shubha karmas* and then return to this mortal world. In the same path travel the *yogabhrashta*.

(2) Knowing thus these two paths, O Partha, the *yogi* is nowise perplexed : the *yogi* is not deluded by *moha*. So be thou, Arjuna! Be *yoga-yukta*, established in *yoga*,—and so rise above *moha*! The *yogi* knowing this,—the secret of the Paths,—attains wisdom, and so thinks not of the fruits of good deeds,—as mentioned in the Vedas, viz. (i) sacrifices or prayers, *yagnas*, (ii) austerity or *tapah*, and (iii) gifts or *dana*.

Richer, indeed, is wisdom than the study of the Vedas : and greater is wisdom than gifts : and better is wisdom than prayer or fast. The *yogi* knoweth wisdom and attains the Supreme eternal state,—the Perfect Primeval Abode,—the Shining Eternal *Purusha*.

Two paths there be. In the one are located the all-
effulgent fire-god, the god presiding over day-time,

the god of the bright fortnight, and the god of the six months of the northern part of the sun. Led by these gods, the *yogis* who know the Eternal go to the Eternal.

In the other path are located the god presiding over smoke, the god of night time, the god of the dark fortnight and the god of the six months of the southern path of the sun.

Led by these gods, the *yogi* goes to *pitri loka*, then to the world of the moon, and there attaining the lustre of the moon, he goes to Heaven : and from Heaven he returneth to this world of birth and pain.

Light and Darkness,—these are the world's everlasting paths. By the one, a man goeth who returneth not : by the other goeth he who returneth again!

These two Paths, the *yogi* knows and so is never perplexed. Therefore, O Partha! be firm in *yoga*,—always.

The *yogi* thinks not of fruits of actions,—of *yagna*, *tapas* and *dana*, and so goeth to the supreme eternal state of Peace and Blessedness. [VIII. 24-28]

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Statement about ownership and other particulars about the Journal "East and West Series" (English) under (Rule 8 Form IV), Newspapers (Central) Rules 1956.

1. Place of publication : 10 Connaught Road, Poona-1.
2. Periodicity of its publication : Monthly.
3. Printer's name, nationality, address: P.H. Ramchandani, Indian, Loksangraha Press, 1756 Sadashiv Peth, Poona-2.
4. Publisher's name, nationality, address : Same as 3.
5. Editor's name, nationality, address : J. P. Vaswani, Indian, 10 Connaught Road, Poona-1.
6. Names and addresses of individuals who own the paper : J. P. Vaswani, 10 Connaught Road, Poona-1.

I, P. H. Ramchandani, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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